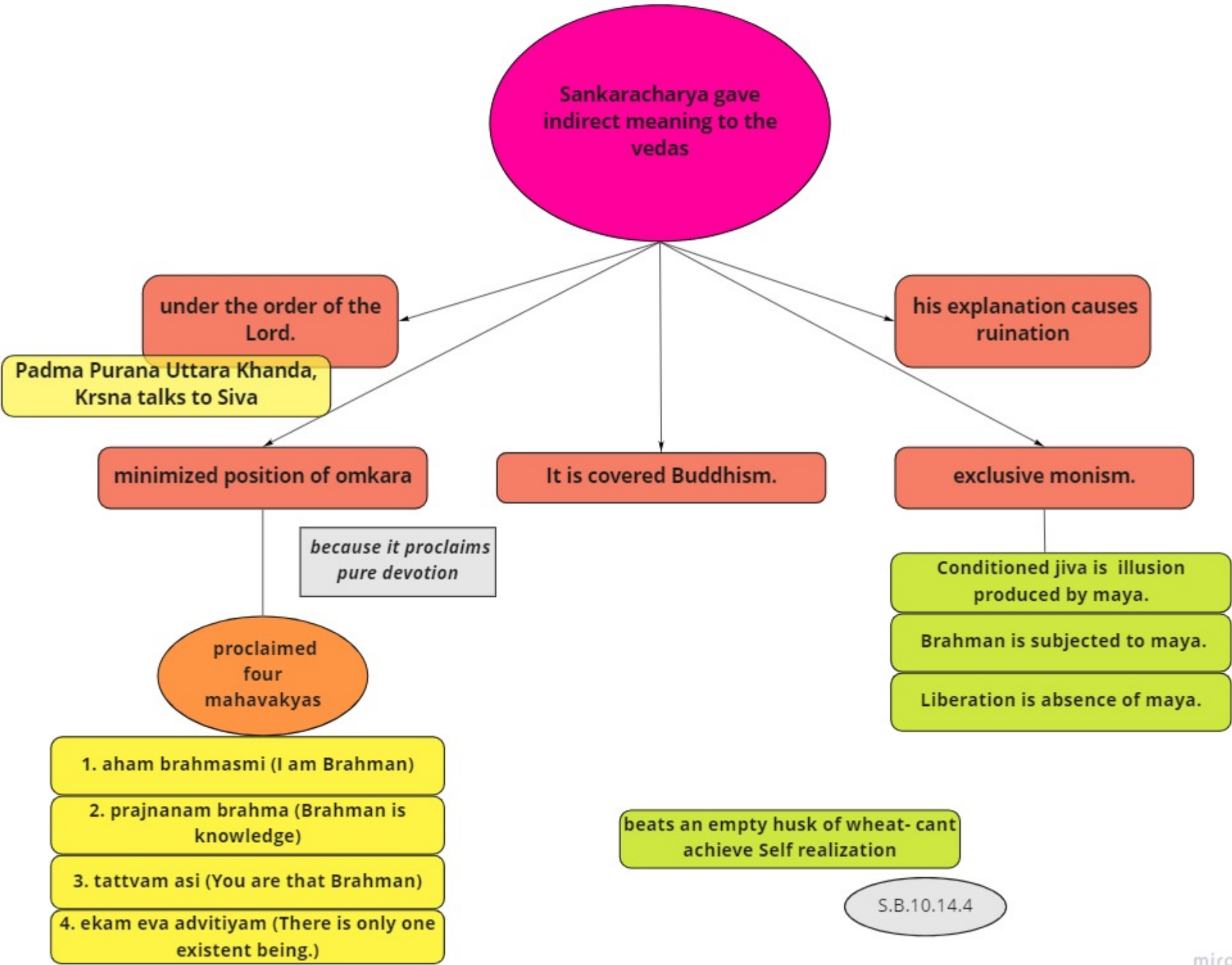


Chapter 1 part 5  
7th sambanda tattva  
Acintya bheda abheda tattva



## Establishment of purest understanding - stage by stage

Vedic atheists- doing animal slaughter

Acharya	Name of the philosophy	Purpose	Limitation
Lord Buddha	sunyavada	made vedic atheists reject the vedas, and give up violence	Atheistic doctrine
Sankaracharya	advaitavada	made Buddhists accept the vedas	It is covered Buddhism.
Madhava	dvaitavada	Gave opposite philosophy of advaitavada	did not consider all the Vedic statements.
Ramanujacarya	visistadvaita	Relationship between jiva and Lord was made clear to some extent	did not show the complete relationship.
Nimbarka Swami	dvaitadvaita		incomplete in some aspects.
Visnu Swami	suddhadvaita		left some ambiguity.
Mahaprabhu ,	acintya bhedabheda	establish the eternal nature of prema Most evolved understanding of the absolute truth (Rasa aspect was made clear)	

Mahaprabhu -  
acintya bhedabheda.

★ Absolute Truth is the Supreme Personality of Godhead,

Has all spiritual opulences.

No one can be equal to or greater than Him.

★ Only mahavakya is pranav.

Omkara -  
mahavakya

*indirect name of Krsna,*

*Sound incarnation of  
Supreme Brahman,*

*the person worthy of our  
praise and worship.*

*seed of the Vedas,*

"Pranav" formed from the verb pranu (to sound).

Pranu: pra (very much) + nu (to praise)

miro



sakti parinama vada is the truth (Approved in all scriptures)  
vivarta vada is the root of all faults.

Transformation of the cit sakti, the Lord's  
dhama, name, form, qualities, pastimes and the  
jivas exist.

Transformation of the maya sakti, the material world in  
fourteen  
levels and the subtle and gross bodies of the jivas appear.

material world is real -but temporary.  
Jivas are also real entities and not illusion.

Supreme Lord is completely detached from this material world. Only his energies  
interact with this world.

2.9.35

The jiva's relation is like that of a traveller. Deal with yukta-vairagya.

Upanisads teach is perfectly sanctioned by Vyasa in the  
Vedanta sutras.

janmady asya  
yatah (SB)

SB- commentary of vedanta sutras. -

Yato va imani  
bhutani  
jayante  
(Taittriya U)



The jiva's identity and difference from the Lord, and the world's difference and identity with the Lord are both established as truth

Since this cannot be adjusted by limited human reasoning, this eternal difference and non-difference is called acintya or inconceivable.

Although it is inconceivable, logic and reasoning are not dissatisfied, for it is reasonable that God can have inconceivable power.

Whatever is established by the Lord's inconceivable power, can be understood only by the Lord's mercy.

logic cannot be applied to the inconceivable.

2.9.32